THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Hear O heavens and give ear O earth: For the Lord hath spoken. — ISAIAH i, 2.

No. 49, Vol. XLIX. Monday, December 5, 1887. Price One Penny

THE FAITH OF THE FORMER-DAY SAINTS AND THE FAITH OF THE LATTER-DAY SAINTS.

BY ELDER THOS. Y. STANFORD.

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THE signs of the times, coupled with the sure word of prophecy, indicate very plainly that we are living in the latter times, unmistakably drawing near that period when the Son of Man shall make His second advent to earth in company with His Saints, to reign with undisputed sway for a thousand years.

When this momentous event arrives—the exact hour of which neither man nor angel knoweth—will the so-called Christian world be prepared to accord Him, who was "wounded for our transgressions and bruised for our iniquities," that loyal and affectionate welcome such as only He is entitled to receive? When we look at the present condition of the Christian world, it is so far from being of a reassuring kind, that we are unwillingly led to the conclusion that it will not.

The Savior, when upon the earth, ministering in the flesh, pointing out to erring mortals the true and only way to everlasting life and happiness, expressed His doubts on more than one occasion to His devoted disciples, as to faith—that principle without which man is incapable of pleasing God, and which is the foundation stone of all righteousness — being found on the earth at His second coming.

It is a fact that cannot successfully be disputed, that from the time the apostles and others became martyrs for the testimony of Jesus, that faith, instead of increasing, instead of attaining to that fullness which is all powerful, which places the elements under the control of man, and brings him into conversational communication with glorious beings of a higher order, and even with the mightiest and most glorious of all—his Maker and God—it has steadily declined, until to-day scepticism predominates in the hearts of men. Faith has been supplanted by doubt. Implicit trust and confidence in Deity and His never-failing promises, have given way to what men call "reason." The revelations of the Holy Ghost, always faithful and true, have been laid aside for the conjectures and guess-work of uninspired men. The love of God

has in very deed waxed cold, and faith has become shipwrecked. And when the love of God is banished from the human heart, what is invariably the result? It becomes the receptacle of vain and evil imaginations, and the prompter to wicked and debasing deeds.

If in this age of predominant vice and wickedness, that living, saving faith characteristic of the Primitive Saints is anywhere discovered among the children of men, it will be found in the community of the Latter-day Saints snugly embosomed in the smiling, picturesque, and healthful valleys of the snow-capped Rocky Mountains of North America, to which the inspired prophecies of Isaiah, Micah, and other prophets point in no ambiguous way as the place where the House of Israel was to be permanently established in all its beauty, power nnd glory in the last days, and from which would go out to every nation, kindred and tongue, in power, the law of the Lord.

In this little body of religionists are reflected with striking accuracy the doctrines, lives and position of the Former-day Saints. The Former-day Saints believed that faith, repentance, baptism, laying on of hands for the reception of the Holy Ghost, resurrection of the dead, and eternal judgment, were the principles of the doctrine of Christ, all equally binding on man, and indispensably necessary to his salvation and exaltation. The Saints of latter days believe the same. The ancient Saints believed that the Holy Ghost proceeded from the presence of the Father; that it partook of His nature and character; that it would lead and guide into all truth, bring things past and present into remembrance, and reveal things to come; that it could not possibly be divided against itself; that it would not teach one portion of believers that the infallibility of the Pope, the worship of Mary, and invocation to saints, the fires of purgatory, the practice of celibacy by the clergy, and works of supererogation were correct doctrines, and then proclaim to another portion that all such doctrines were decidedly misleading and erroneous in the extreme; also teach another body of believers that merely an abstract faith in the Lord Jesus Christ was all that was necessary to salvation; and inform still another body that faith disconnected with works was void—of no efficacy whatever. The modern Saints hold precisely to the same view regarding the nature and operations of the Holy Ghost. The Saints of primitive times claimed that the supernatural gifts of the Holy Spirit should remain in the Church, and be enjoyed by all true and faithful believers—that they were requisite for comfort, for encouragement, for instruction, for reproof, for approbation. The Saints of modern times claim the same. The Former-day Saints held tenaciously to the idea that the services of apostles, prophets, and other officers, from the greatest to the least, could under no circumstances whatever be dispensed with; that they were at all times required for the work of the ministry, for the edifying of the body (church) of Christ, till all come to a unity of the faith and to a perfect knowledge of the Son of Man. The Latter-day Saints adhere strictly to the same idea. The Saints of ancient days devoutly worshiped the God of Abraham, Isaac and Jacob—a God of revelation and of miracles, with body, parts and passions—attributes like unto His creature man, only in a more vastly perfect and glorified state. The Saints of modern days acknowledge and reverence the same Divine Being, and Him alone. The Saints of former times believed in and received the visitations of angelic messengers from the courts of heaven. The Saints of latter times believe in and have been the honored and happified recipients of the same. The doctrines promulgated by the Former-day Saints are in their entirety, without the least addition or elimination whatever, the doctrines accentuated by the Latter-day Saints. Not an officer, not a law, not an ordinance, not a gift, not a blessing, not a promise, not a privilege that distinguished the Church of Christ in the apostolic days, but what is re-exhibited in the Church re-established by the Lord through the instrumentality of the Prophet Joseph Smith in this the nineteenth century.

In their manner of life, the primitive Saints were unostentatious, temperate and irreproachable. They were industrious—gathering around them the good things of this earth by dint of honest toil. Virtue, honesty, benevolence and humility they prized as ornaments of great price. They believed in being obedient to rulers, and treating superiors with due courtesy and respect. In their business and social intercourse with each other they were honorable and affable. They called each other brother and sister. The poor, those who through accident or sickness had been rendered incapable of maintaining themselves, were provided for by their more fortunate and well-to-do brethren. Those officers who devoted their time and attention exclusively to the affairs of the Church were, with their families, supported by voluntary contributions. Their missionaries willingly and cheerfully left bright and comfortable homes, separated themselves from beloved fathers, mothers, brothers, sisters, wives and children and congenial friends, to go out into a cold, cheerless, thankless world without purse or scrip, and travel from village to village, from city to city, from country to country, from continent to continent, and preach the Gospel of peace to the inhabitants thereof. Such were the pleasing and ennobling characteristics of the Saints of former days. Have they not an exact and perfect reflex in the lives of the Saints of latter days? Yes, to the very letter they have.

The position assumed by the Saints in the days of the apostles was not understood, and grossly misrepresented by the world at large. Their religion was held to be a superstition of the most mischievous kind. They were charged with being the perpetrators of the most wicked and unnatural crimes. They were looked upon as being the avowed enemies of every form of established government—social, religious and political. They were hated, contemned, maligned, persecuted, driven, mobbed, robbed and slain by a bigoted, prejudiced and unthinking world—by a world that realized not their important position, that knew not that it was lifting its unsparing hand against God's people, and antagonizing the very work destined to bring about its speedy redemption. History here repeats itself truthfully and tellingly.

To-day the world, enshrouded in the same thick, black clouds of darkness of eighteen hundred years ago, understand not the position occupied by the Latter-day Saints. Their religion is looked upon as being many degrees worse than the superstitious and demoralizing rites of heathenism. The same base misrepresentations, the same vile calumnies, the same terrible charges of crime that forever dogged the footsteps of the early Saints, are met with by the Latter-day Saints. Imprisonment, banishment, persecutions, mobbings, hardships, sufferings, confiscations, have they endured. But do these things move them from the undeviating path of truth as it is in Jesus Christ? No, they do not; like their brethren of old, they are true to their integrity. That living, abiding faith that they are in possession of, gives them strength and courage to unflinchingly and uncomplainingly endure all. They know that God lives. They know that He has set His hand and established His Church and kingdom upon the earth in these the last days, and the powers of this world shall not prevail against it. And when the King of kings and Lord of lords shall come in power, accompanied by His Saints, to reign over it, they have the assurance that they shall have a place in the circle of the redeemed that gather around His throne.

Play and rest at proper seasons are essential to the production of "a sound mind in a sound body." But the object of having that sound mind and sound body is that the possessor of them may be enabled to do that work in life for which his tastes and talents fit him. He is to serve the present age. Rightly considered, his period of rest is not so much a device for his amusement as it is a preparation for further work. He rests in order that he may afterwards work longer and do better service.

"MORMONISM" AND HUMAN LIBERTY

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"Mormonism is founded upon the slavery of men and the degradation of women."

THIS untruth has been repeated so many times that it is commonly believed. Not so much perhaps by those who utter it as by those who hear or read it. And yet there is nothing in the system called "Mormonism" which justifies the assertion or even gives color to it. The exact opposite is the truth. For it aims to redeem man from every kind of bondage, and to elevate and glorify woman as man's helpmeet, companion and partner in time and eternity.

"Mormonism" came to its earliest converts, who have in turn become converters of others, as the evangel of liberty. It proclaimed the right of every human being to think and act for himself. It based the exaltation of mankind upon their personal righteous act, performed of their own volition. One of its cardinal doctrines was and is the free agency of the creature. The right to worship God according to the dictates of individual conscience, it has ever maintained as fundamental and inherent. Its theory of future rewards and punishments springs from its recognition of the liberty of thought and action, without which there could be no just responsibility.

"Mormonism" has redeemed its votaries, and many thousand of others who have not embraced the system, but have been influenced by its spirit and teachings, from the thraldom of ecclesiastical bondage. "Prove all things, and hold fast that which is good," has been one of its favorite texts. Priests and other religious dictators holding the masses in mental slavery, hate "Mormonism" for the very liberty it breathes and insists upon. It has done more to burst the bands of priestcraft and statecraft than any other system of the century. It has appealed, not to the passions or the fears of the multitude, but to their reason and their right to determine for themselves what creed they will accept and what rules they will set up. It forces no one to bow to its authority. Willing obedience to God and truth it declares to be essential to genuine fealty. Enforced servitude, in any sense, is foreign to its genius and principles.

It has liberated hosts of people from virtual serfdom, though they may not have been salves in name. In the older nations of the world it has dawned like the light of heaven upon the toiling millions fettered by creed and custom, master and rule, and made clear the way to mental and civil freedom. It denied the right of any man or government to bind conscience, compel assent to any dogma, require unwilling votes for any person or measure, or hinder the free exercise of religion when it infringes no other liberty. This was one of its great charms and attractions. It remains a power and a glory to it today.

The doctrine of "the gathering," worked out in practice, is in the interest of liberty. It takes people from veritable bondage and brings them to a free land, and familiarizes them with republican ideas and institutions. It urges them to become freeholders of the soil, citizens of the United States, and living, active participants in religious and secular government. It shatters the dogma of divine right of kings and also of priests to hold human beings in mental, physical or spiritual bondage.

The power it wields comes not from force but from freedom. It advises union, but never compels it. The "Mormon" people unite from choice. They see and sense their need of unity. When they vote together, whether it be for civil or ecclesiastical officers, it is because they wish to. The authorities of the Church occupy their responsible positions by the choice of the body. Priesthood comes from above, though it be conferred through human channels. Presidency comes by the will and consent of the governed. The rights of the people are carefully preserved in the order of Church government given by God. No person is to be ordained to an

office where there is an organized Branch or Stake of Zion without the consent thereof. The First Presidency is composed of "three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the Church;" so says the revelation on that subject. Twice a year, at the General Conference, all the officers of the Church are voted upon by the members, both sexes having an equal vote, and all having the right to be present and take part in the proceedings. The voting is usually unanimous, and this is because the people are agreed in spirit and desire to act in unison. There is nothing to compel them to hold up their hands for any man or measure, or to hinder their manifestation of dissent. Their right to vote for or against any nomination is recognized by revelation. "All things shall be done by common consent in the Church," is a direct divine command to the Latter-day Saints.

At the polls the "Mormons" are entirely free to vote for whom they please, so far as the limited liberty of the anti-republican territorial system extends. They are not and cannot be terrorized or compelled in any way. The secret ballot would be their complete protection if they desired to vote differently from their associates and feared consequences. They vote for their friends and not their enemies, in the exercise of common sense and for common preservation. All statements to the contrary are manifestly false in the face of the absolutely secret ballot. Here is the answer to all who assert that the "Mormon" priesthood is a despotism. It is the word of the Lord to the leaders of the Church:

> "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned."

"Mormonism" seeks to exalt woman as part of man. It recognizes her equality in things wherein she is man's equal, her inferiority wherein he is superior, and her superiority where he is inferior. A woman occupies a sphere as essentially her own as the man's. In that she is his peer, and in some things is beyond his powers. But she cannot be a man, any more than he can be a woman. In force, energy, government, and all things that are natural and peculiar to masculinity, he is above her, as she is above him in her motherhood, and those faculties and powers essential to femininity. God has placed him at the head. Nature, if some people like the term better, has echoed the divine fiat. But this is for woman's guidance, protection and elevation, not her degradation. Her place is by his side, not at his feet, nor yet in the ruler's seat.

Woman is not made servile in any way by "Mormonism." It is true that it teaches the necessity of her union to man as a condition to full exaltation. But this union is shown to be just as essential to his exaltation. "The man is not without the woman nor the woman without the man, in the Lord." "The woman is the glory of the man." That is Pauline doctrine. It is also "Mormonism." The sensational statements which have been reiterated with shameful mendacity, that it teaches woman's entire dependence on a man's will to save her from perdition, are utterly unjustifiable by any "Mormon" tenet. The development of all her faculties — spiritual, intellectual and physical—is required by "Mormon" teaching just as much as the man's. Her degree of glory and exaltation is made dependent, like his, through faith in Christ, upon individual excellence and capacity, and it affords her every inducement and encouragement to advance in the scale of being, with her gaze directed to the sublimest heights of celestial glory in the perfection and enjoyment of all her powers.

True liberty, the liberty of right, is an element of "Mormonism," and anything that tends to enslave man or degrade woman is antagonistic to its spirit and practice. The failings and follies of persons of either sex are not to be fastened upon a system that teaches their avoidance and proclaims their incompatibility with itself and the character of its Author. Everlasting progression is one of its

principles, and to become like the Eternal Father it holds out as the grand object of human existence, trial, mortal probation and obedience to divine law. "Mormonism" is the true Gospel, and that is "a perfect law of liberty."—*Deseret News, Oct. 14th.*

ALBERT HAMBLIN.

BY NEMO.

KNOWING how greatly interested children are in Indian stories I venture to write them this one about Albert, an Indian boy, the adopted son of Jacob Hamblin, the great pioneer and Indian interpreter. In the year 1850, Hamblin and his family with other Saints settled in Tooele Valley, Utah, which was at that time inhabited by a band of Indians led by a chief called Old Big Foot. Old Big Foot was a bad Indian and he and his followers caused the white settlers a great deal of trouble by their depredations, which, despite the efforts of the people of Salt Lake and Tooele to quell them, continued to last about three years.

Finally Hamblin, who was then lieutenant, asked that a company be given him with which to make a raid on the Indians; he succeeded finally, not in killing them, but in effecting a peace with them. During his raid against them he had become convinced by the manifestations of the Holy Spirit in many instances that his calling was not to fight and kill the Indians, but it was to be a messenger of love and peace to them, and by this same spirit it was also made manifest to him that if he would not thirst for their blood he should never fall by their hands. This precious promise of the Almighty through His spirit to Hamblin was a source of great strength and assurance to him in after years, and enabled him while among the Indians to pass through scences unmoved which caused some of the bravest of other men to tremble.

Soon after his return from trailing after Old Big Foot he dreamed that he was on a friendly visit to the Indians they had been so long trying to destroy, and while walking and talking with them he picked up a stone. This on being touched, diffused a bright phosphorescent light, and as he handled it the light stuck to his fingers, and as he tried to brush it away it continued to spread over him.

This dream made a great impression upon him and was repeated to him for three successive nights. At the third repetition of it he arose from his bed, saddled his horse and taking his gun and blankets went alone into the Indian country. He entered the valley where there lodges had stood when he was there before but saw no Indians, but a smoke curled up near the center of the valley. He directed his way to it and found there sitting on a rock near by a little Indian boy about ten years old, who was crying bitterly. The spirit said to Hamblin as he addressed the boy, "This is the bright stone you saw in your dream; take the lad home with you." He asked the boy the cause of his grief; he replied by pointing to an old lodge near by where an Indian woman, the boy's mother, lay dying. The other Indians, according to their custom at such times, had gone away and left her to die alone. He asked the boy if he would like to go home with him; he replied that he would, but added, "I want you to come and heal my mother first." Hamblin went with the boy to where his mother lay and administered to her by laying hands upon her and she soon after sat up and conversed with him. Though he knew very little of their language yet by the gift of tongues he was enabled to understand them and to make himself understood.

They told him they had known all day that he would come to them, and the boy afterwards said, when Hamblin asked him why he was so willing to go with him, the first white man he had ever seen and a stranger, that three men having white hair and

beards came and told him of his (Hamblin's) visit and advised him to go home with the white man when he came.

The fire had been built to attract the expected visitor's attention to the spot.

Though the mother had readily given her consent when Hamblin first asked for the boy to go with him, yet when about to depart and the little fellow picked up his bow and arrows, she set up such a wail that Hamblin's heart was touched and he told the boy to go back and remain with her; but the lad refused to do so and followed his new guardian. That night, the mother, still anxious about her son, came to the camp and told Hamblin she was willing for him to take her boy, for she believed he was a good man, but exacted the promise from him that he would always be a father to him and own him for a son. Hamblim gave the promise and was always faithful to his trust.

The boy Albert was very much attached to his adopted father who was his only confidant and friend, and he was an obedient and faithful son to him. As he grew older the care of his father's flocks was given him and they increased rapidly while under his management.

He manifested a great love for the Gospel and its teachings, had many dreams and visions, but had also many trials and temptations. One day after having made some remark about his mission on the earth he was questioned by his father, when he confessed to him that he had many times met with and received counsel from his "three friends," as he called them; he had been reticent about speaking of it to his father for fear of his displeasure, but when he found he was to receive only encouragement from him, his pleasure knew no bounds. He seemed imbued with the idea that he had a mission to perform among his race in the spirit world; he was ordained to the offices of the lower priesthood and when he had arrived at the age of manhood he told his father one day that the time had come for him to receive his endowments, for he was soon to go on his mission, and it was necessary that he should receive his blessings first. For some cause it was not convenient for him to go in the House of the Lord at that time; when his father told him he would have to wait awhile he said, "Then I shall have to suffer." Soon after he was stricken with erysipelas in his eyes and face and was not healed until his father started with him from Santa Clara, where he then lived, for Salt Lake City, where he received his endowments.

In 1863, twelve years from the time when Albert picked up his bow and arrows and left his Indian haunts for the home of his white friends, as Hamblin was leaving home on a mission to the Moquis Indians he approached him and said, "Father, I shall be on my mission before you get back again." His father asked him what he meant, and he said, "My time has come to go and I shall be dead and buried before your return." When Hamblin returned at the expiration of two months he found Albert's place vacant, he had passed away as he had, the morning of his father's departure, predicted.

GENIUS.—It is a very common mistake to suppose that genius must always dwell in extremes, and that to mediocrity alone belongs the power of balance and harmony. While it cannot be denied that this is sometimes the case, it is not by any means either a necessary condition of things or one to be desired. The man of genius most to be honored and admired is he who, while devoting himself to some one high aim or endeavor, never forgets other claims and other relations. He is not satisfied to be a great statesmen and a neglectful father, an eminent philosopher and a careless spendthrift, a fine astronomer and a disloyal friend, an earnest reformer and a cruel enemy. Whatever else he may be, he desires to be a man in the best sense of the word, and to that dignity he can attain only by cultivating the qualities which combine to form true manhood.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 5, 1887.

COUNSEL FOR THE SAINTS.

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"Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."—2 PETER 5—12.

WE have on former occasions called the attention of the Saints to the fact that becoming members of the Church through baptism does not complete the work of salvation in them; but we think it meet to stir you up by putting you in remembrance of these things again, that you, through your faithfulness, may in very deed make your calling and election sure. The instructions we quote at the head of this article were addressed by the Apostle Peter 'to them that had obtained like precious faith as himself,' in other words, they were addressed to the Saints who had been received into the Church by baptism, and they are as appropriate to the Saints to-day as they were to the people to whom Peter sent his epistle.

It is an error of the understanding to suppose that the ultimate goal of salvation is reached when men become members of the Church. By receiving the ordinances of adoption by which men become children of the kingdom, they are put in the way of salvation; and if they walk in obedience to the laws of the heavenly kingdom of which they are made members through obedience to the ordinances of the Gospel, their salvation is assured; but should they fail to keep those laws, they have no promise of salvation. When the Master taught Nicodemus, he told him except a man was born of the water and of the spirit he could not enter into the kingdom of God. So that we may reasonably infer that those who are born of the water (baptised) and of the spirit (endowed with the Holy Ghost) are by that process born into the kingdom of God. And doubtless their position in that kingdom at

their birth is analogous to that of babes born into the world naturally. The human offspring at birth possesses all the faculties, limbs and organs of man, but they are in embryo; and it will require no little training, and years of experience and effort to develop the child into the matured and useful man. So with those born into the kingdom of God. Though children at their entrance, it is the design of God that they should not always remain such; but that they should grow up to a perfect manhood and womanhood in that kingdom, "unto the measure of the stature of the fulness of Christ." And to the accomplishment of this purpose—the perfecting of the Saints—we are told, in Holy Writ, that God has placed in His Church apostles and prophets, pastors and teachers, helps and governments, etc., (Eph. iv, 11—14), so that we may set it down as one of the first duties of the Saints to give respectful attention to the teachings of the Elders or other officers of the Church who are in their midst for the purpose of leading them in the way of life.

In every Branch of the Church there are men holding the holy priesthood appointed to visit the Saints at their homes, known to them as Teachers. The Lord in defining the duty of men operating in this calling said:

> The Teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church—neither hardness with each other—neither lying, back-biting nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty.—(Doc. & Cov., sec. 20, 53—55.)

It is almost needless to say that the calling of the Teacher is an important one. Its importance is apparent the moment his duties are stated; and the Saints should receive him into their homes with that respect befitting his high and holy calling. When Teachers announce their mission in a household all disorder should cease, the family should be called together and all work laid aside in it, that every member of that household might receive the counsel or instruction that is to be imparted. When order is thus obtained, it is the duty of the head of the family present to inform the Teacher that they are prepared to hear whatever he may have to say. To his occasional inquiries relative to the faith and practices of the household, frank and truthful answers should be given, and especially when he makes his inquiries relative to the existence of hard feeling against any brother or sister. It is a deplorable thing perhaps that among the children of the kingdom of God there should be envyings, strifes, bitterness, slights, backbiting, slandering, lying, etc., by which the feelings of brethren and sisters are hurt, and hearts that should know nothing but love and union become estranged. But sad as it is, it is nevertheless true. And sometimes even more serious offenses than these arise, and they have to be investigated and settled, for the Church must purge herself of these things if she would be acceptable to her Lord. No member of the Church should allow a feeling of hardness against a brother or sister to rankle in his heart until it becomes a settled dislike or hatred. If he does it will work like a cancer, eating into the very vitals of the spiritual life; shipwreck will be made of faith and the soul lost. It is of course the duty of the Saints to be slow to take offense; to make due allowance for the imperfections of human nature, and not make a brother or sister an offender for a word; and to remember that when they observe faults

in others that they themselves are frail too; and as we all do hope for mercy and forbearance when our own particular weaknesses are glanced at, let that hope teach us to exercise long-suffering towards our fellows. But granting that offenses will arise even after such caution as above indicated is practiced, then it becomes the duty of the aggrieved or the offender to go to his brother or sister and state the matter that reconciliation may follow; but if it is beyond their power to settle the trouble, then it is to be placed before the brethren, and if the one in transgression will not abide the decision of the brethren, it must be brought before the Church, and they who will not obey the voice of the Church are to be cast out (Matt. xviii, 15—18).

Let this, then, live in the memory of the Saints, that one of their first duties is to give heed to the teachings of the servants of God, and by respecting them and their teachings they show their respect for God, who has placed them in His Church for their instruction. Let all men know that by becoming members of the Church they by that act begin the good fight of faith, and the victory will not have been won until they have subdued every evil propensity, mastered every passion, and can live above all temptation. Let not men deceive themselves with the false delusion that the mercy of God, great as it is, will be allowed in the divine economy to rob justice. While with joy we see every day the mercy of God exhibited, and have every assurance that it will endure forever, we know also that it is said:

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God"—(Gal. v, 19—21).

These words were addressed to the Saints who had accepted the Gospel, and to people under like conditions the following was written:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are"—(1 Cor. iii, 16, 17).

With these admonitions before them, let the Saints of to-day who stand "take heed lest they fall." They have received with meekness the engrafted word which is able to save their souls, but they must be *doers* of the word and not hearers only, or they will deceive themselves. The Master said, "Blessed are the pure in heart, for they shall see God," and we are not out of the way when we say *only* the pure in heart shall see Him and be able to abide in His glorious presence. "Who among us," asks Isaiah, "shall dwell with the devouring fire? Who among us shall dwell in everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood, and shutteth his eyes from seeing evil"—is the answer.

In conclusion we may say that the end to be attained by religion is the reconciliation of God to man. And to accomplish that, man must become like God in his nature. Weaving into the very webb and woff of his disposition a love for justice, mercy, truth, charity—and, in a word, a love for all righteousness, and a corresponding hatred for that which is evil. To the

attainment of this end every grace of God is given. It is for this purpose the Gospel is established. And the sooner men recognize the fact that it requires persistent and continuous effort on their part to attain to the righteousness of God, and regard the principles, ordinances and graces of the Gospel as so many helps to the attainment of that most praiseworthy object, the sooner will they make their calling and election sure. R.

On the 26th of November Elders R. S. Campbell and J. M. Tanner departed from these shores per Guion S.S. *Alaska*, for their homes in Zion. For the past two years Elder Campbell has labored faithfully in the business department of this Office, and by his uniform kindness, ability, and strict attention to business, he has lightened the labors of the Presidency of this Mission, won the esteem of all with whom he has come in contact, has become especially endeared to his fellow associates in this Office, and has filled an honorable mission. To fill a mission in the business department of the Liverpool Office means two years of hard work, without those advantages of self-improvement enjoyed by the brethren who are traveling and preaching the Gospel; but it is a labor that is necessary, and the labors of those who engage in it are just as acceptable to God as the efforts of those who preach the word. Elder Campbell has filled the post assigned him to the entire satisfaction of the Presidency of this Mission, and we believe also to the satisfaction of his God. For two or three months previous to his departure, Elder Campbell had an opportunity of visiting various parts of the British Mission and laboring among the Saints and Elders—a priviledge he highly esteemed.

Elder Tanner, as is well known to the readers of the Star, has labored to establish a Mission in Turkey and the surrounding countries. He met with some success among the German population of Palestine, and leaves two Elders to carry on the work he was the instrument in the hands of God of beginning. He has labored faithfully for more than three years, and has filled an honorable mission.

We pray that the blessings of Almighty God may attend these brethren, giving them a safe and pleasant journey to their families and friends in Zion, and preserve their lives for many years to labor in the interest of humanity.

Henry Clay, of East Bountiful, Davis Co., Utah, would like to know the whereabouts of Richard Leasor. When last heard from he was living in Old School Yard, Royton, near Oldham, Lancashire. Parties who can give any information should write brother Clay as above.

CORRESPONDENCE.

Pontypridd, South Wales.

President George Teasdale:

Dear Brother,—Knowing your interest in the work of the Lord and your desire for the welfare of the Elders and Saints and for the spread of the truth, I thought I would write you a few lines to inform you how we succeed in this District, where I have labored ever since I have been in this Mission.

I arrived in Pontypridd on the 13th of last June, and held meeting with the Saints, who received me with joy.

The next evening I held an out-door meeting, the first since I left Wales, on the 28th of June, 1878. I preached my farewell sermon out of doors in Wales on the evening of the 26th of June, 1878. Since I returned I have not had much time to think about home or any of the things of this world.

After the first month, I was assisted by Elder T. B. Davis, a very good young man, and I am pleased to say, that we have been united as one ever since we were appointed to travel together. When we want anything from our heavenly Father, we unite in asking Him for it, and we have seen our prayers answered the same day.

I am very thankful to tell you that the Lord is blessing us in our labors. We have baptized four in the last two weeks. This makes eight since I arrived, and we have a prospect of about twelve more in the near future. There are a great many inquiring after the truth, and I feel that the Spirit of the Lord is striving with the people.

Elder Davis and myself unite together, night and morning, to ask the Lord to lead us to the honest in heart and they to us; and I am satisfied that He does it. I have faith also that we shall organize a Branch of the Church in the Rhondda Valley, above Pontypridd, where we have baptized two and expect to baptize four or five more on our return.

We have held several meetings, at which the houses were crowded. One evening several members of the Salvation Army attended and expressed themselves as well pleased with our teachings. Two members offered their houses to us to preach in, and proffered us food and bed. We have baptized one of their society and he is a good young man and faithful in the discharge of his duties. We think indications are favorable for more coming from the same society.

Elder Davis and myself have adopted the plan, since the out-door preaching closed for the season, of visiting dwelling houses, and asking the people to allow us to hold meetings with them. We are successful in some instances and never fail to leave our testimony with them and one or more of our tracts. In this way we hope to do some little good during the winter months.

There is another thing that I find in my travels, that there are not many Sunday schools in the Branches, and I believe there could be a great deal of good done in this way, if it was only to obviate the necessity of the children of the Saints going to other schools.

We have a Sunday school started in Pontypridd Branch, and I am thinking to send to the *Juvenile Instructor's* office for our Question Cards for Sunday school purposes.

Praying the Lord to bless you in all your labors for the advancement of truth, and with kind regards to yourself and all at "42," we remain your co-laborers in the good cause,

D. R. Gill.
T. B. Davis.

UTAH'S INDUSTRIES.

On the subject of home industries in Utah, the *Deseret News*, of Nov. 2nd, says:

"Whatever may be the general and uninformed opinion of the industrial condition of this Territory, a careful examination of the facts will warrant the statement that it is making rapid progress in the way of developing home industries. This is particularly true of agriculture, and in the number and amount of that kind of products which Utah is now exporting, she is rapidly gaining a prominent place.

This year enormous quantities of potatoes are being shipped from this Territory, destined to various portions of the Union, some of them even going to New Orleans, and thence, perhaps, to foreign countries. Lucern is another article of which large quantities are being exported. For years Utah barley has been unrivalled in markets north and east to which freight rates

would admit of its being shipped, while some brands of Utah flour rank high in competition with the best produced anywhere in the country. Cattle and wool are industries that have been very successful in this section for years past, and they have assumed very extensive proportions.

What Massachusetts is to the shoe trade, Utah is fast becoming to the woolen goods markets of the entire Rocky Mountain region. This year considerable quantities of woolen goods are being sent to neighboring States and Territories, and some shipments have been made to such markets as St. Louis and Chicago. This industry has passed the days of its reproach and struggles for existence, and has become a leading source of employment and revenue.

We are shipping building stone to Colorado and plaster paris east, west and north; we furnish the mines of Idaho and Montana with salt, and are prepared to supply the grocery trade with it to an unlimited extent. Our marble beds are beginning to be uncovered, and the fact has lately been made apparent that the mineral wax which abounds in portions of the Territory, is a valuable product for which a ready market exists, when the article is put in proper shape.

HIS REAL WORTH.

The fact that the wearing of "cloth of gold" or "cloth of frieze" has nothing to do with a man's real standing is one which often receives public recognition, There are so many clear sighted people in the world that the true gentleman is, in the majority of cases preferred to the pretender.

A well-dressed young woman recently entered a street car which was pretty well crowded, and mostly with men whose appearance was indicative of having done a hard day's work. In a moment one of the men was on his feet with the remark:

"Here is a seat, miss."

"Oh, you are very kind, sir," she said, "but I would much rather stand; I am not tired, and I know you must be; so please keep your seat."

"I can stand better than you can," persisted the man; "so please take the seat."

The young woman looked as though she disliked to offend the man by refusing to accept the seat, and seemed undecided as to what she should do. A flashily dressed fellow standing besides her said:

"Go on; take the seat. That old sport is only a laborer in some brickyard. Sit down; don't mind him at all."

Giving the fellow a look that showed her extreme disgust, she replied:

"He may be a laborer, but he is a gentleman, sir, and you might follow his example with profit," and turning to the workingman with "Thank you, sir," she took the proffered seat.

"MORALS AND MANHOOD."

There is a class of aspirants to gentility who refuse to recognize any person not dressed in the style which they suppose fashionable among the higher classes. A story is told of a wealthy Glasgow brewer's wife, who, attired in all the magnificence of her satins, lace and jewelry, was driving out in her carriage one day in the vicinity of Balmoral. A quiet lady, clad in a plain gingham dress and gray shawl was gathering a boquet of wild flowers in the hedge, and as the carriage passed by wished the occupant a pleasant "Good morning," to which the brewer's wife answered by a contemptuous nod, but afterwards learned to her great mortification that she had thus lost an opportunity of forming an acquaintance with Queen Victoria. So a large class assume to be the exponents of virtue, integrity, loyalty, etc., who refuse to recognize manhood or morals unless they are decked in the glare and tinselry of wealth.

Well, it may be that we have not read history correctly; but then we do remember some facts which all admit to be true. For example, Crœsus, the rich king of Lydia, does not seem to have had as much wisdom or manhood as the humbler Solon. Rome had the spoils of nations—the trophies of wars for a thousand years. As long as she retained simplicity of manners, so long she prospered. When her soldiers became pampered and ruined by the spoils of conquest, and her citizens enervated by luxury, then she lost her manhood and morals and fell—an easy prey to the Goths and Vandals.

In modern history we find other illustrations. Spain at one time was a very rich nation, but she does not seem to have been at that time pre-eminent for either morals or manhood. On the other hand, the nations that Spain despised for their poverty have shown a manhood, which has enabled them to overcome great obstacles and far excel, in moral force, intellectual culture, commercial importance and political power even the land of the haughty Castilian. We never read that the vast wealth which Spain obtained from Mexico and Peru, through the inhuman butcheries of Cortez and Pizarro really increased the morality or the manhood of the Spaniards. On the other hand we find that wealth corrupted her politics, enervated her citizens and brutalised her soldiery.

Similar effects have been visible in our own land, America. Those sections where wealth has been produced with the least exertion have been noted for the lowest morals, the least mental activity and the fewest useful investions while those regions where the soil is rocky and sterile, where the fierce winds blow and where the boys sometimes freeze their fingers getting the kindling-wood are the very spots where have been cradled a large proprotion of the great men of our land.

UTAH NEWS.

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(Summarized from Territorial Papers.)

The old and reliable jewelry house of C. C. Amussen, one of the best known among Salt Lake institutions, has decided on going out of business.

Bishop Preston and his two Councilors, John R. Winder and R. T. Burton, have been made parties to the suits against the Church for the possession of its property.

Thursday, Nov. 17, 1887, Marshal Dyer filed his bond of $50,000, as Receiver in the suit of the United States against the Perpetual Emigration Fund Company.

Hon. Franklin S. Richards left Salt Lake City, Nov. 17, 1887, for Washington as one of the delegates elected by the Constitutional Convention to present the claims of Utah for Statehood before Congress.

The Salt Lake City Council has granted a perpetual right of way to the Salt Lake and Fort Douglas Ry. to construct and operate a two or three-rail steam railway between Salt Lake City and Fort Douglas. The company pays the city $6,000 for the grant.

The number of tourists recently visiting Salt Lake has been unusually large for this season of the year. Many of them are from England, and expressed themselves to representatives of the press as highly pleased with the city and its surroundings.

The host of friends of Sister Eliza R. Snow Smith will regret to learn that that most estimable, respected and gifted lady is quite ill. Her health has been feeble for a considerable time and of late her constitution has been rendered still more precarious by taking a severe cold.

The hearing of the charge of unlawful cohabitation against President William Budge, of Bear Lake Stake, was held in the District Court at Blackfoot, resulting in the gentleman's discharge. The numerous friends of the gentleman will unite in congratulating him upon his acquittal.

About a year ago a natural gas well was struck, by a Mr. Garnes, on the Salt Lake shore, about twelve miles north of Salt Lake City. A month ago eastern parties were in Salt Lake City, who had in view the purchasing of land in the vicinity of this well, with the intention of thoroughly prospecting for gas, and, if successful, piping it into Salt Lake City. The purchase of the land was made a short time since, and consists of 120 acres, on which are situated the well above mentioned and three others, all of which give forth strong streams. The gentlemen composing the syndicate are A. J. White and O. A. White, of Salt Lake City; J. M. Knox, L. W. Billingsley and W. H. Woodward, capitalists of Lincoln, Nebraska, who are sanguine that a good investment has been made. O. A. White and J. M. Knox are now east in the interests of this company, and are visiting the natural gas regions with a view to learning as much as possible. A stock company is being incorporated, with a capital of not less than $250,000, and the work of driving wells will begin as soon as the machinery arrives, which will probably be about the 1st of December. The company will commence work with enough money back of it to demonstrate whether a permanent supply of gas is obtainable in that section.

The usual busy scenes at the tithing offices are still witnessed with very little to suggest any change as a result of the rumors which have been flying so thick and fast since Marshal Dyer went in as a receiver. A good many who held orders for the various kinds of merchandise in stock, presented themselves early at the office, in the fear that the receivership might mean a cessation of payments. All such were assured, however, that there was every probability of things running along in the even tenor of their way, and everyone seemed to be satisfied. The only sign of a receiver visible is the figure of Mr. Billy McCurdy pacing carelessly about the yards, casually keeping his eye on everything. Those who saw the Marshal's representative, merely said it was to be hoped the economy of the receiver in this regard was an indication of what his course would be all through—and passed on. Colonel Winder, who has been in charge of the offices and yards, is at his post as usual, and it is learned that no change is anticipated in the receipt of the customary voluntary donations, and the disbursement of merchandise on the orders issued. According to the general understanding, the receiver makes no claim of having any authority to interfere in these matters, his representative being detailed to take possession of the real estate involved in the litigation. The only question seems to be over the rent to be paid the receiver for carrying on the business in the yards and offices pending the litigation, and that question, in all probability, will be settled at an early date. Marsh Dyer has chosen as his legal adviser P. L. Williams.